

2 THE
BEAST IS WOUNDED

OR
A TREATISE
Information from Scotland, concerning
their Reformation.

Wherein
Is breifly declared, the true cause and ground of all the late
Troubles there; and the reasons why they have re-
jected the Bishops, with their Courts, Canons,
Ceremonies and Service-booke,

Hereto
Is added some fruitfull Observations, upon the former declaration
By: for Bastwick's younger Brother,

IVDG. 5. 31.

So let thine enemies perish, O Lord!

The first part.



Printed in the yeare that the Bishops had their downefall
in SCOTLAND.

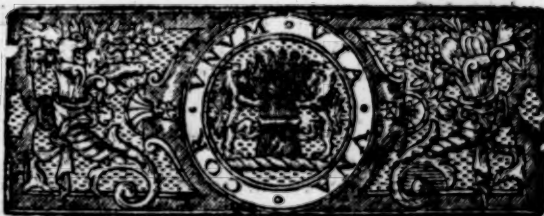
TO THE READER.

Courteous Reader; It is a note as the Wise-man, noteth it, of a
foole, to beleeeve every thing: I doubt not but thou hast
heard much of the Troubles in Scotland; Now, that thou mayst
not justifie the wicked, and condemne the just, which are both
abomination to the Lord. I have thought fit, for thy good, to
publish this short relation: It came to me from such persons, as doe
well know the proceedings of things there, from first to last; and
therefore thou mayst be confident that the same is true.

It seemes by some notes which I finde in the margin, that it was
sent from a Scottsman, to some good freind that he had in England:
and in likelihood a strict Nonconformist, who shewes his good de-
sire, that England might be reduced unto Scotlands Reforma-
tion, and not Scotland to Englands Deformation: But not
being willing to write of things whereof I have no certaine know-
ledge, I will therefore be silent, and leave thee to the reading of the
discourse.



Printed by J. Ballantyne, at the Edinburgh Press, in Scotland.



B

T was the desire of King James (by whose instigation I know not (a) that the Church of Scotland would admitt, that such men as stood Ministers to those Churches, which in the time of Popery were called *Bishop-ricks*, might have the Title of *Lord-Bishops* and voices in Parliament. (b)

To this the people consented, (c) and in the year 1602. it was by a Parliament confirmed; Yet so, as with certaine *provisos* and conditions, then and there expressed: That is, that all such as were then resident in such places; And all such as afterwards should happen to be presented to them, should by solemae Oath, and publick subscription, swear and be obliged, neither to propound nor give consent to any thing propounded in Parliament, without a precedent Commission of a generall assembly. Moreover, that they should not pretend any authority or jurisdiction above other Ministers, and that they should be as lyable and subiect as any other Ministers to the Sentence and Censure of *Presbyteries*, *Provinciall* and *Nationall Synods*; To be short, if they transgressed either against those rules, or any other institution, which the Church tyed them unto, they might be (and should be) excommunicated by the *Presbytery* and *Synod*, and deposed *a beneficio & officio*. (d)

Howsoever at the first they were sworne to doe: And were admitted no otherwise, neither upon other *Termes*,

A 2

any of that Brood downward to the *Parater*. For their blasphemies, are so obvious to all mens eyes. As the severest punishments in any evill Court would be light enough to be laid upon them, See *Quench-Cale*; *Epist Remonst*, the last *Parl*.

3
It was some Bishps a thousand to one else. For what mischief is there, specially if done against the true worship of God, but these Creatures of the Earth have their hands chiefly in it. See *Synople*; a Looking glasse for the Prelates; the *Abreviate*, &c.

Parliaments will doe better without these men. For they well resemble, that filthy bird, which carries this motto: *contactu omnia sordet*

c Better they had not; For they have smarted for it ever since, as their owne relation here manifesteth. As the *Troians* in consenting to take the Horse into their Citie, had their citie spoiled by it. So from the *Hierarchy* as out of the *Troians Horses belly* hath issued the cause & ground of all their late troubles. See *Pro*, 29. 2. If we had such law with us in England, & executed, we should not be troubled long with *Ep*, nor

treasors, murders, &c.

Such a deliverance God grant England; and when we see it, we will say; thy right hand, O Lord, is become glorious in power, thy right hand, O Lord, hath dashed in pieces the enemies; and good cause too; for this would prove to our Land a greater blessing then, was our deliverance from the *Ginpowder treason*. And therefore we would not fail to keepe a day of thanksgiving in remembrance of it, as did the Jewes, after *Haman* and his Sonnes were hanged. By the Hornes of the Beast, is meant the Antichristian power, which they exercise over their Brethren, by which (as a Beast with Hornes,) they push the godly sometime in prison, other while to the Pillary, many times into forreigne Countreies; so that untill these Hornes be cut off, there is no keeping Houle with them.

The Prelates in Scotland never shewed so much prophane this way, as ours have done; For where as, idolaters, adulterers, liars, forcerers, whore-mongers, thieves drunkards, & *quid non*, are allowed and liked off; On the contrary, they suppress all them, who will not be their Drudges, to serve the, and their great Land-lord the Pope; witness *Wren* the Norridge Beast. See he *unbitch*, of *Timor*, and *Tit*. Doth the Church of Scotland reckon it for one of her greivances: that they have unjustly banished some of her Minister; How then would they have taken it, had they seen them whipt in their streetes; hood on Pillaries, brand-marked, like rouses, thrust into Dungeons, &c.

but what is before expressed: Notwithstanding they having gotten a footing, it was not long ere they brake their Oath, and attempt many unlawfull actions, to the great dishonour of Gods name, the scandall of the Gospell, and to the likely dissipation of the whole Church, had not the Lord prevented it, by a wonderfull deliverance. (4)

It would require a large volume, to set downe all the particular evils and troubles, which those Lord Prelates brought upon that Church; And more would have brought, had not their hornes beene cut off. Among other acts of their Lordly Government, they tooke upon them to depose Ministers as they pleased, and when they pleased: And admitted sundry scandalous persons (5) (like themselves) to the Ministry, and charge, of Soules; And kept back from the Ministry all honest and able men, what they would. And not contented with this, they procured from the King a warrant, under, the shew or pretence whereof, they banished the most Godly, learned and faithfull Ministers in the Kingdome: And also by the same authority, they brought into the Church many Popish Ceremonies, to the generall greife of the godly, both there, and in many other places.

And these great abuses of theirs, they brought the sooner & easier to passe, in regard there were some Courtiers & Counsellors about his Majestie, that were Popishly affected, and gave ill will to *Ston*: this is cleare in the cause of *Melvin*, *Forbes*, *Bruce*, and others. Worthies of that Church, who were exiled (4) about the time that the Earle of Northampton & *Bancroft* had great acceptance with King *Limes*: See againe when the 5. Articles were introduced by a most illegall injurious and violent way in the Assembly at *Perth*, who were then present with the King, but *Buckingham* and *Bishop Laud*, two fir instruments as could bee, to bring in such an evil worke to passe.

They having thus begun to spoyle the Lords *Veniard*, afterwards they caused many idle pamphlets to be published,

against

against
ed so much prophane this way, as ours have done; For where as, idolaters, adulterers, liars, forcerers, whore-mongers, thieves drunkards, & *quid non*, are allowed and liked off; On the contrary, they suppress all them, who will not be their Drudges, to serve the, and their great Land-lord the Pope; witness *Wren* the Norridge Beast. See he *unbitch*, of *Timor*, and *Tit*. Doth the Church of Scotland reckon it for one of her greivances: that they have unjustly banished some of her Minister; How then would they have taken it, had they seen them whipt in their streetes; hood on Pillaries, brand-marked, like rouses, thrust into Dungeons, &c.

against that *Good old way* ; of Government(a) of that Church; by which Government before their Lordships ruled , the corrupt Divines , and ill lives of Preachers were severely corrected and suppressed; But for their parts, they gave way and liberty, unto *Evill doers*, and sought only to curbe & suppress the better sort.

Add hereunto their procuring from the *K* : a warrant for to exercise such a jurisdiction in the civill Governement(b) as is inconsistent with the Lawes of that Realme , the honour of the Sovereigne, and peace of that Country: Nay, not here withall are satisfied , but seeke farther for a commission from King *Charles*, and under shew or colour of which warrant (c) they make many greivous acts of injustice, and greatly oppress many of his Majesties loyall and good subjects.(d)

These abules are not at all, for besides they have (*viz* & *modis*) used meanes to gett another Commission from his Majesty, whereby to couer their unlawfull waies unto benefices, for themselves and their friends: and withall got a colour of an *Act of Parliament*, to bring the *Surplasse* into the Church, they caused some *Papish Lords* to sit upon the *Articles of the Parliament Anno. 1633.* they were also the instruments that procured an act to bee contrived, beeing *A ratification* of the Kings *Prerogative* and power to impose such *appatell* upon *Church men* in divine service, as he should thinke fit ; Yea and to bring this to passe, they moved the King to presse all men, either to consent or dissent to the whole *Act*, as it was framed, thereby cunningly to draw all the *Parliament men* either to deny the *K. prerogative*, or else to consent to their plot for the *Surplasse*.

More then this , they perswaded his Majesty to set downe with his owne hand , the names of all the *Noblemen* that should dissent from the aforesaid *Act* ; and that they should be taken as men disrespecting his Majesty and his Service, and that hee should not heare them to give any reason for their dislike of the thing : And whereas there was found afterwards with the Lord *Balmerin*: a certaine writing containing

A 3

death against *Christ* : So the *Prelates* are earnestly importunate with the Kings of the Earth , to have Commission and warrant from them , for to crucifie *Christ* dayly in his members. d If you complaine of oppression, and thinke you have just cause for it, to wound the *Beast*; What may wee say of our oppressions , which are a cure for number, more heinous for nature, longer for continuance , and more cruel then death in generall For what condition is there of men , among us , but are horribly abused by them, See the *Abbreviate*.

5 a Our Bb. have a trick which the *Scots* never used, that is, to cast men into prison, and there deprive them of all meanes of writing, and then let their *Parasites* and *Sycophants* to rayle against them; Now truly these are wise in their generation, for they know, had their opposites the liberty that they have, they were better benighted out of the way, then suffer the just shame which they would doe, for their filthy lies & blasphemies.

b Frogs (the Type of Bb.) are said to have 2 small threads hanging neere their eyes, wherewith they make trapps, & lay them in muddy places, for to devour the Fish; these two threads signifie the civill and spirituall functions of sb. wherewith (as the *Frog* with her two threads) they take the godly and devour them.

c As the *Scribes* & *Pharisees* never left *Pilate*, till he had som- passed sentence of

Our English Prelates this way are None-such; For if they perceive a man to be an enemy to their unblest Kingdome, they will be sure to have his blood for it if they can; and thus our Nobilitie know well enough the which makes the unwilling, to power out their vials upon the throne of the Beast.

Consider O England what cause thou hast to free thy selfe, out of the hands of these thieves & murderers, who have many yeares bound thee, (as Tyrants and Turkes doe Gally-slaves to their oars;) I say boynd thee with their Canons Articles, Injunctions, (as so many irons & fetters) to row for them, Romes Boat. So that Scotland hath not the cause which thou hast, to putt those Amalekites to the sword.

Quæ. Whether the Scotsmen did well, to refuse the Service-booke, being

Not like ours: For their insolencies are intollerable; especially that little great Laud; but this gives me hope, that their shame & fall is at hand; drosse as soon as ever it hath gotten up to the top, and elevated it selfe above the pure metall is then seummed off & cast away; These like drosse & scumme are risen up, above their betters; therefore &c. See Psa. 119. 119. (e) As the Scots Bb. were deceived, so I trust will ours be. (f) Pope Pius 4. sent Vincentio Parpatia Abbot of S. Savours to Qu. Eliz: offering her to confirme the English Leiturgy, if she would yeeld to him in some other things. Camden in An. 1560. L. Cooke de jure div. Reg. Eccles. fol. 34.

some reasons wherefore the Noblemen could not ascent unto the said A&: And some other passages, expedient to vindicate their persons and cariages from the reproach of beeing disaffectionated to his Majesties Service, and this set downe in a Petition, with an intent that it should be presented to the King, by the Noblemen, but was not. The Bishops getting a sight of this Copie, according to the rest of their doings, caused this good Nobleman for having this Petition to be condemned of Legis Majestatis; And it went neere with his life. (a)

Their Lordships having gone thus farre, are not affraid to publish a booke of most wicked Canons (b) among which, one is, that, whosoever shall assume that the Service-booke (which was not yet out but in hatching) contains any thing erroneous, shall be excommunicated, ipso facto. It was not long after this, ere they caused the said Service-booke, to be published. Which hath in it, not onely the Superstition and Poperie contained in the English Leiturgy, but some thing more; And that they might bring the Church (nolens volens) to use this Idol-booke, they procured a Proclamation (c) to be published, wherein all his Majesties subjects were commaunded, to conforme strictly thereunto, as to the only forme of Gods publick worship for that Church.

Being thus swollen (d) with a presumptuous conceit of their power, and thinking now that neither great nor small, had either the courage or wisdom to stand in their way (e) the Bishop of Edinb: in July 1637. gives order, to the Ministers of that Cittie, that they read the aforesaid Service-booke in their Congregation: Which would be such a Masse in Scotland as the Pope himselfe, (g) I am sure, would willingly authorise and allow, provided that the King would grant him such a Headship as must be granted him by such, as say their Episcopall jurisdiction is Jure Divino, and derive their calling from the Pope.

And commaunded by the King to use it; & quid sequitur.

Not like ours: For their insolencies are intollerable; especially that little great Laud; but this gives me hope, that their shame & fall is at hand; drosse as soon as ever it hath gotten up to the top, and elevated it selfe above the pure metall is then seummed off & cast away; These like drosse & scumme are risen up, above their betters; therefore &c. See Psa. 119. 119. (e) As the Scots Bb. were deceived, so I trust will ours be. (f) Pope Pius 4. sent Vincentio Parpatia Abbot of S. Savours to Qu. Eliz: offering her to confirme the English Leiturgy, if she would yeeld to him in some other things. Camden in An. 1560. L. Cooke de jure div. Reg. Eccles. fol. 34.

And because this *Bishop* conceiving; that all other townes in the Kingdome, would follow the example of *Edinb*: hee comes therefore himselfe into the *Cathedral Church*, of purpose to haue the said *booke* there publicly read: but it fell not out according to his expectation: for the people not being formerly taught, that, that way and manner of *Divine Worship*, which they had ever used from the reformation of that Church was not fit nor lawfull, neither instructed by the *BB*. that the *English, Popish Service-Book* (a) was a great deale better nor being vsed to heare *matteings* and *evening song* and *singing service*: the *Scotsmen*. If say not being vsed to such *geare*, could not disgest it: For they beleaved (and well they might) that there was little difference betweene this *booke worship* and the *Popes Masse booke*, (b) saying that the one is in *Latine* the other in *English*. (c);

And howsoever the people generally, were greatly offended with the *B*. for this his bold attempt: yet the *Women* (d) not so well able as the men to forbear open resistance and opposition, rose up without any Ceremony, and droue the *B*. and *Deane* out of the Church: (e) somevhat like to our Saviours whipping the buyers and sellers out of the Temple.

The *Bishop* being vexed that he was thus *Women beaten*, and the rest of his Brethren being no lesse enraged thereat: what doe they now? they doe what they can to set more discord between the King and his good Subjects: and specially they seeke to increase his wrath against the towne of *Edin*: thinking that all other townes in the Land would bee affraid to oppose any of the innovations, which they sought to bring into that Church, if that City suffered some disgrace at his Majesties hands.

And to accomplish their wicked end this way, they procured: a recommendation from his Majesty unto the town-council, to chuse for a *Provost* or *Major* (hee being dead that was before in place) on *May*, who had formerly served under the *Town-clerke* a man well acquainted with all the mercinarie

waies

a This all Reformed Churches tax us for; viz. that the *Service-booke*, is the *Masse*, translated into English; And the *Papists* hit us for it in the teeth, saying that we are beholding to them; for *matins* and *Evening song*; & this is knowne to our people generally, which makes their cause the worse before God; in that they offer him such a sacrifice, as their conscience telsthem is an abomination.

b The *Scotsmen* say very true, as appears by the words of *K. Edward the sixth*; *it seemes to you* (sayth he in his Proclamation to the Rebels of the West) *that you have a new service*, now indeed it is no other but the old, the self-same words in *English*; which are in *Latin*, &c. If therefore the service of the Church; was good in *Latine*, it remaineth good in *English*; for nothing is altered but to speak with knowledg; that which was ignorantly before uttered. *As* and

Monum. vol. 2. pag. 1497. 1498 Edit. 5 (c) *Quar*. Whether a *Papist* saying the *Masse* in *Latin*, and not understanding how foolish, false, and blasphemous it is, doth not lesse offend, then he that speaks it in his own tongue, and so knowes what hot potch & galle maw-fry it is. (d) Let our Prelates looke to it, least when justice is not suffered to passe in an ordinary way, God raise not up other means, to extirpate his wrath upō them. The *Dukes* death may be a warning for them. *Bloody and deceitfull men shall not live out halfe their dayes*. *Psa* 55. 23 Let that *Bloody-thirsty murderous butcher* Land thinke of the place (e) I doe not wish the expulsion of our *B*. out of the Church in such a way, but I would bee glad to see them whipt out, by the *X. & Parliam.* See *I. fol* 69. 25.

a If there were nothing else to induce you, *King & State* to hunt those *Vermins* away; this were sufficient; namely, their daily attempts, to set strife betwene them. Oh that his majestie did see, how ungrate all they are this way to him; As *Screech-Owles*, whiles they suck the *Goats-milke* doe inure the *Vdders*; So the e never draw any benefit from *Princes*; But they wilbe sure (like unthankfull *Owles*) to abuse the for it if they can.

b We have more cause a great deale: considering what visible and senceable miseries the Land lies under by their meanes; Besides, there is now a faire opportunity, offered to his Majestie, to free his three Kingdomes at once from the hurffullt plagues that they have. If some former Kings of this Land, had seene the way so cleare, and the work so easie as now it is.

they would soone have taken off their corner Caps, and set a Tyburn Tippet in the place thereof. (c) Their Bb. may well be called *Little Foxes*, and ours the *great Foxes*, for in respect of villanie & mischeife, to ours, theirs are no-bodies. Witnes *Land* who hath more *Fox-witt* then all the Bb in *Scotland*. (d) Some may thinke that such a worke wilbe difficult here with us, but I am otherwise minded. For these Creatures are like nettles, which being softly handled doe sting, but if they are crust, the smart not; So these are least hurffull when they are most crust. Therefore crust them,

ways that could bee used for working upon that Community, and therefore the fitter man (as their *Lordships* thought) to bee chosen, for furthering the execution of their deepe plots and designs: being *Plots* and *designes*, so contrary to, and against their *acts of Parliament*, *Confession of faith*, and the *Publick worship of God* in that Church: As they durst nor discover the same, to any any man, that was knowne to be honest or religious, or free from **THAT CORRUPTION** (you know what I meane) which that *Hay* for these many yeares, in the whole course of his life, hath been generally noted for. *Novi Simonem & Simon me.*

2. They procured a commandement from his Majestie, unto the *Councill* and *Session*, and all civill Courts of justice, that they should depart from *Eden*: And sit first at *Lythgon* afterwards at *Starling*. (a)

These *unreasonable men* growing thus worse and worse, the better sort at length of every condition and quality in the Kingdome, began to take the matter (as high time it was) home to heart: (b) & perceiving that unlesse there were some speedy course taken, to take these *little foxes* (c) and cast them out head & taylor from the Lords Vineard, (d) there would certainly come (and that soon) great prejudice to their religion, to the honour of the King, and to themselves and their posterity, many wayes: They hereupon perceiving I say (as men doe the raine in a black cloud) that senceable and visible dangers lay at their dore, for prevention wherof, made choise of one or two of the gravest Ministers in every *Presbytery*, & one or two discreet gentlemen of every Shier, to present their complaints, remonstrances and grievances to the *Councill*, that by their mediation & meanes, his Majesty might be acquainted with the same.

These commissioners upon *Sept. 23. Oct. 15. & Decem. 7. & 27.* gave in vnto the Councill, such supplications as were fit for his Majesty information and specially, that his subjects feared

feared (a) an innovation in religion ; whereby the common weale was likely to suffer much. (b)

The Bishops perceiving that their *workes of darkness* were now coming to light &c, that the *Commissioners* taxed them, (& that to true) for many treasonable assaults against their Religion established by law, and many yeares peaceable professed, and also for seeking by crafty wayes to bring into the Church, the *rags and dregs of the Babilonism* whore: the Bb: I say perceiving this, vlc meanes that the King, would referre all to the Councell, whereof themselves were a great part: and truly this was no small point of wisdom in their Lordships, for they were not so blind, but they could see well enough, that unless they themselves might bee judges in their owne Case, they would bee judged by others to be *Vnifavory fals and hence forth good for nothing, but to be cast out, and to be troden under foot.* (c)

And that these *ravenous wolves* (d), might escape the hands of such as were hunting after them, they procure (by whose meanes I know not) a *Proclamation* to be published in *Eden: febr: 19. 1638.* wherein all the aforesaid Commissioners (*the hunters of the Fox*) were commanded vnder paine of treason to leaue the townes of *Eden* : and *Starling*, within six houres after the publication of the same: the words of the Proclamation are as followes.

B

CHARLES

Majesty, that such *WORKERS OF INIQUITIE* are sattered. I say if Majestie were thorowly possessed hereof, my mind gives me they should not tatie in his sight. e What greater dishonour can it be to our Nation, then to suffer such in high and eminent places, who in the esteeme of other Nations are fit only for the dung-hill. d If the Church of Scotland doe so Iudge of them, then let them beware that they doe not upon any tearmes admitt of them againe. For wolves beeing kept a while from their prey, doe afterwards fall a devouring the more eagerlie and greedily. so will these *Spirituall Wolves* doe, if they can get againe into their places,

a Our is more than a feare of innovation. for wee have sundry innovations established among us, and the Prelates set their jorney men on work, to defend them; as Heylen. Reed, Peckington, and such like Trencher Mates; Besides his ungracious graces Speech in the Star-Chamber.

b They let us down a good patterne to follow; That is, to write up the wicked workes of the Prelates, and present them to his Majesty; and I verelie thinke, if the King were rightly informed, what knowne Traitors they are, to God to him, to the Land, and true Religion, and how detestable they are in the eyes of his people, and how much it doth alienate his subjects affections from his

(a) If Princes will take care for Religion, they must doe them what the Word of God directeth the and not what *superstitious Prelates* (for their ease, profit, pleasure, and such worldly respects) perswade them to doe. See *Psal. 119, 24. Gal. 4, 18.*

(b) *Hocce credibile aut memorabile.* Will Satan cast out Satan: He were an unwise man, that would bee perswaded, that the way to gett light into his House, were by shutting his doores & windows; They that should cast aside the true worship of Christ, and thinke so edifie themselves better by using the *superstitious service-booke* would I knew themselves more foolish:

(c) I beleave the B^e. tooke great care and paines to have it as full of superstition as they could, but blessed be God, their labour was as vaine as their worke: And I hope the great care



CHARLES, &c. For so much is we out of our Princely care (a) of main-aining the true Religion already professed and so bearing downe all superstition: Having ordained a booke of common prayer to be compiled for the generall & universall use and edification (b) of our subjects within our ancient Kingdoms of Scotland, the same being accordingly done. In the framing whereof we tooke great care (c) & paines, so that there is nothing past therein, but was seen & approved by us, before the same was divulgated or printed: assuring all our loving subjects that not only our intentiō is, but even this very booke a ready meanes to maintaine the true Religion already professed, and beat ont all superstition, of which in our owne time, we not doubt but in a faire counse to satisfie the judgments of our good subjects: But having seen and considered some petitions and declarations given into our Counsell against the said Booke, and late **CANNONS** of the booke, finde our regall authority much injured thereby, both in the matter and the carriage, whereby wee certifie these of the Nobility, Gentry, Barrons, Ministers and others who have kept and assisted those meetings and convocations for contriving and subscribing of the said petitions, to be liable (d) to our censure, in their persons and fortunes, they having conveyed themselves without consent or authority: Yet because wee beleave that they have done herein only out of a preposterous zeale, and without disloyalty or disaffection to our Sovereignty: Our gracious pleasure (so farr as concerns those meetings for consulting & subscription of the said petitions or presenting of the same to any judges of this Kingdom) is to dispense therewith, and with what may bee the fault or error therein, to all such as upon signification or declaration of this our pleasure, shall retaine themselves as become good and dutifull subjects. (e) To which purpose **OUR WILL** is hence-
 ſore paines, that **Land** and his **Mates** the **Iesuites** now take, to bring in **Poperie**, will prove so to, that is the contrivers either forced to fly into other Countries, or hangd up at home for their Treacherie and villanie. (d) Better that men censure us for well dooing, then that Christ in the last day, should passe sentence of condemnation against us, for yeelding unto their unjust demands. (e) As the 3 Nobles in **Daniel** were the Kings good and dutifull subjects, albeit they bowed not before the image: So are the Nobilitie, Gentry & Ministers in Scotland, good & dutifull subjects, although they refuse the *service-booke*: Yea to say the truth they are better subjects to his Majestie, then such as come to it here in England.

Henceforth, and wee charge you straightly an acomaund, that incontinently these our letters seen, the particulars in our name & authority, Proclamation thereof bee made to all our leige subjects in all places needfull; that soe none pretend ignorance hereof and therewithall *in our name & authority* (a) that ye discharge all such convocations (b) and meetings in time to come, under the penalty of *Treason*, & also that ye command; charge and inhabit our leiges and subjects, that none of them or any hand presume to resort or repaire to the Borrough of Starling nor to any other *Burrough*, where our counsell and Session sits, till first they declare the cause of their comming to our counsell, and declare their marrant to that effect. And further that wee command and charge all and Sundry *Provosts, Bayleives, and Magistrates* within their borroughs that they and every of them have a speciall care and regard, to see this our *Royall will and Plesure* readily and dutifully obserued in all points, and that no violence bee suffered within your bounds, under all the highest penalty, crime or offence that they may commit against us in that behalfe: And also that ye command and charge all and sundry *Noblemen, Burrows and Burgeses* who are not actuall indwellers within the *Borrough* neither are of the number of the privy counsell and Session, & members thereof, and are already within this *Burrough*: that they and every one of them remove themselves, and depart and passe forth of the said *Borrough* (and not returne againe without the said warrant) within six houres after the publication hereof *under the said penalty of Treason*: (c) And as concerning any petitions that shall hereafter be given to vs upon this or any other subject: wee are likewise pleased to declare that wee will not shout our eares there from: Soe it be not prejudiciall to our *Royall authority*. *Given at Starling under our signet the 19. Febr. 1638.*

Per actum Dominorum Consilij.

B 2

For

considering the monstrous unparaled presumption of Bb. who are growne to impudent as they are not affraid to periwade Kings, to preclaime all the great Peeres & Princes of the Land, Traitors and Rebels, if they will not become the *marked Vessels* of Antichrist. It was my hap to live once by a man that kept a Dog, which used to bite people, and howsoever he was spoken unto often of it, yet he reformed it not; At last the curie wounded the man himselfe and his Children; At this he was very angry, and caused the curie to be hanged immediately. Wee poore men have been a long time bitten by the *Prelaticall Dogs*, and we have complained thereof to your Honours, but you have not releevied us; Now they are fallen upon you (my Lords) so that we doubt not, but you will take a speedy course with them, as he did with his Dog.

a It is no new thing for Princes, by the instigation of wicked Prelates, to have their names and authority abused; I thus was *Constantinus authority* abused, when he authorized by the perswasion of Bb. the *Arrian Heresie*. So *Thendefius* when he established the *Hereticall Enriches*.

b The way for his Majestie to have such convocations & meetings discharged; is to discharge the Bb. of their power and places, and in his name & authority, to call a Parliament, and willingly to suffer a legal proceeding against the Prelates; and in this God shall have glory, the King honour, the Land peace, and the enemies of the Lord their due desert, and untill this be, neither England nor Scotland will see good dayes.

c It is high time for the Nobilitie both in Scotland & England

to look about them,

It is a thing to bee wished, that our Noblemen, Barons and Ministers, would take to heart, the greivances of the time, and joyntly seek by a lawful way the redresse thereof. We see in Worldly matters, what one canno doe, many can; So in this case, how euer some few single men, have not prevailed with the King, to cast out the bond-woman & her children, yet it there be a general seeking by the whole Nation, there is no fear but he will give a gracious answer.

They may well be called *contrivers*; for I know not, for what use they are in all the world, unless it bee to contrive wayes, how to suppress Christs Kingdom, & to advance Antichrist. When will thieves, murderers, &c. be punished if none, but themselves may judge their cause. Might the Bb. be brought to an impartiall triall, no doubt but they would be soone

condemned, for notorious malefactors; But if their facts may not be examined any where, but where they themselves are Iudges, it wil be long enought before they suffer according to their merit. If the *Scotsmen* have iust cause, to seeke his Majestie, that they may be rid of Bb. and their *Tayle*. What cause have we then, to seeke for it, having beene a thousandfould more basely abused by them, then ever they were; Truly it is to be wondered that we are still; but it may be our Nation forbeares to petition his Majestie, to see the issue of Scotland, & then they will take on the worke in earnest.

For the safety of religion, the honour of the King, and the lawfull liberties and previledges of the subjects, the Nobility and Commissioners aforesaid, were forced to publish a protestation against the Proclamation: and thus they say.



WE Noble men, (a) Barrons and Ministers appointed to attend his Majesties answer vnto our humble petitions, and to present our grievances and to doe what else might lawfully conduce to our humble desires. Did upon the 13. of September last, present one supplication to your Lordships; and another upon October following: as also a new relative to the former in December after the 19. day.

In all which wee humbly remonstrated, our iust exceptions against the *Service book*, & *booke of Cannons*, *Arch-Bishops* and *Bishops* of this Kingdom, as the contrivers, (b) meanteeners & urgers thereof; & against their sitting as our Judges (c) untill the causes betweene them and us bee decided.

And withall wee earnestly supplicated to bee ridd and delivered fro these evils, (d) & from all other innovations of that kind, introduced against the laudable lawes of this Kingdom: as namely that of the *High Commission* and other evils particularly and generally mentioned in our supplications & complaints: And that these our *Parties*, delinquent against our religion and lawes might be taken order with, and these pressing greivances bee redressed, according to the Lawes of this Realme, as in our supplications wee have more largely expressed, the which wee gave unto your Lordships upon the 19. December aforesaid, against the Arch-Bishops and Bishops our *parties*, who by consequence therefore neither could be, nor may be our Iudges.

Whereupon your Lordships declared by your act given at *Deale* the said 19 of December, that you would present our Petition to his Majestie Royall consideration, and that without

without any prejudice to us the said *Supplicants*, and moreover that wee should bee heard, (a) in time and place convenient, and in the meane time we should receaue no prejudice as the said act it selfe testifies for us.

Now whereas wee your supplicants (with long patience and hope grounded upon sundry promises) were expecting an answer unto our fore named humble desires, wee understood of some direction from his Majestie, to your Lords of his highnes privy counsell, touching our complaints: and upon the same admitted the consulting and iudging (b) both, of our supplication, and the Kings answer there to, vnto the *Arch-Bishops* and *Bishops* our direct parties: Contrary to our protestation given at *Dealketh*, and since renewed at *Starling*: and contrary to your Lordships foresaid act (c) made at *Dealketh*.

Least therefore our silence should bee prejudiciall to this soe importunate a cause, as concerns Gods Glory and worship, our Religion and Salvation, the lawes and Liberties of this Kingdome: or derogatory to our former supplications and complaints: or in briebe not answerable to the trust of our commission: wee are forced out of our bounden duty to God, our King and native Cuntry to take instrument in the notaries and *Clarks* bands (seeing your Lordships refuse to admit our Declimiter for remonall of these of our parties) and to protest in manner following.

1. Wee protest that wee may, and ought to have an immediate course to present our iust greeviances to our sacred Sovereigne, and in a legall way and manner to prosecute the same, before the ordinarie competent judges, Civill or Ecclesiasticall: without any offence either offered by us, or taken by your Lordships.

2. We protest that the *Arch-Bishops* and *Bishops* the parties whome wee complaine vpon, cannot bee reputed or esteemed lawfull iudges, to sit in iudicatory within this Kingdome Civill or Ecclesiasticall, upon any of us the said supplicants:

B 3

untill
e It much impeacheth the honour and reputation of *Statesmen*, to comply with Prelates; For howsoever they hold up their heads, looke bigge upon the matter, & blesse themselves; yet, by good & bad, they are hated all the Land over, and it is a received *Maxime* among the people, that he cannot be honest, and be for the *Bishops*. If a Horse chance to steppe in the track of a Wolfe, he is made lame by it. These *Wolves* have the like strange operation, for whosoever comes into their way, he halts for ever after.

a It is a crying sinne of this Land, that the poore mans cry is not heard; And this comes to passe, through the craft of Prelates, who seek to have their causes justified in all Courts without any trial or examination. If a *Bat* touch a *Storkes* egge, it becomes (they say) addle after. I know not what the secret operation is, that *Bb.* have in their touch: But this I know, by their touch they make many addle egges, or rather addle heads both in Church and Common-wealth.

b If the Nobilitie, Barons, Ministers, &c. had submitted their cause upon the Kings Commaundement to the *Bb.* their Church had not been so soone purged of *Romish* Superstition. And for our parts, unlesse with the Noble Scots we refuse to admit them for our Iudges, we shall never shake them of with their *spirituall whoredoms*.

(a) Our Land would be happy, if it were free from the *unjust acts and Censures* of Prelates; For true *Israel* never sighed more, under the *Egyptian bondage*, then the letter loit every where cryed out and complaine of their oppression & cruelty It may bee they thinke, that our conscience (like *Sampsons Shouldiers*) are strong enough to beare all the loads they lay upon vs. But our state hath learned now of Scotland, how to be eased of their burde.

(b) It is a sweet *Harmony* when men joy together in good actions; Certainlie were they such an accord among the *Nobilitie, Barons, Ministers, &c.* Here in England, it would make these proud *Nimrods* hearts to quake: For their hope of standing, is in regard of the divisions in the *Nobility, Ministers, &c.* But my minde gives mee, God will put it into their hearts

shortly, to shew them

a Scots trick. (c) The Scots Nation is worthy of honour above many Nations; For that in Religion, they have not beene the Servants of men, neither followed their Kings, otherwise then their Kings have followed Christ. Contrariwise it is the shame & blott of our Nation, that in matters of Gods worship, we are as our Princes are. and ready to turne and change as they doe, and what doth this argue, but that men serve not the Lord Jesus, but their owne bellies,

untill they doe by lawfull triall iudiciously purge themselves of such crimes as wee have already laid to their Charge: offering our selves to prove the same whensoever his Majesty shall be pleased to give vs audience:

3. We protest that no act (a) or proclamation, whether past or here after shall passe, in the counsell, and by the states of *Arch-Bishops and Bishops* (our Parties and whom we have declined to be our Iudges) shall in no wise be preiudicall to us, that is, either to our persons, or lawfull meetings, proceedings and pursuits.

4: We protest that neither our selvs, nor any others, (b) whose hearts the Lord shall move to joyne with us in our supplications against the foresaid innovations, shall incurre any danger, either in life, lands or any politicall or Ecclesiasticall penaltie: For not observing such acts, Bookes, Canons, Writs, iudicatories & proclamations introduced without, or against the acts of parliament, or statutes of this Kingdome. But it shall be lawfull for us and them to use our selves in matters of Religion, (c) or the externall worship of God, and policy of the Church: according to the Word of God, and the laudable constitutions, of this Church and Kingdome.

5. Seeing all such as have taken these innovations to heart, have by alleagall and submissive way of supplications sought redresse, and beene calme and quiet in hope of reformation: We protest therefore that if inconvenience shall happen to fall out (which wee pray God to prevent) upon the blessing of the said innovations or evils, generally & specially mentioned in our former complaints, and upon your *Lords ships* refusal, to take order for redresse. That the same shall not be impured unto vs, who most humbly desire to have all things redressed by order.

6. We protest before God, the Heavens, and the Angles that these our requests/ proceeding from conscience, & our due respect to his Majestys honour) doe tend to no other end, but to the preservation of the true reformed Religion, the

Lawes

Lawes and Liberties of his Majesties most ancient Kingdom and the satisfaction of our humble desires contained in our supplications, according to his Majesties goodnesse and justice; From whom we do certainly expect^(a) that his Maj. will proceed & grant remedy to our just petitions & complaints, as may be expected from so gracious a King towards his loyal and dutifull Subjects, calling for redresse of so oppressing greevances, praying hartily that his Majesty may long & prosperously raigne over us. A M E N.

THis protestation beeing published, the Prelates hereat were so daunted, as their courage began to faile^(b) them; & what to do, they know not; for they perceive that their *Kingdome of Darknes*, is now falling^(c) and out they must. Hereupon some of them secretly fled away into England, and these *poore hearts* beeing full of greefe, used sundry episcopall meanes, or *antidotes*, to expell the venomous defeale, which they brought with them from Scotland; and among other chose helps (as fitting best their place and calling) two or three of them, made themselves starke drunke; and in one night, brake 12 or 14 dozen of venice glaisses in drinking healths over and over, to the confusion of their enemies.

(a) *What they expect*, appears by their petitions and complaints; viz. the exercise of true Religion, the abolishing of all Popish superstitions, and a Parliament to arraigne the Bb. upon the crime of Innovations. And I beleve that these things, his Majestie will grant them. The which if he doe, then I doubt not, but our Nobilitie, Barons, and Ministers will sue to his Majestie for the like grant, that so the way, and not in Antichrists way, there may be a uniformity betweene

Others

the two Kingdomes. (b) So will the hearts faile of our Bb. if the State deale roundly with them; For they may be well compared to the Crocodile, who is feare and terrible to such as feare her, and runne from her; But of no courage in standing out against strong opposition. Or rather like the Asse, that wrapt himselfe in the Lyons skin, and marched a farr off, to strike terrour in the hearts of the Beasts; but when the Fox drew neerer, he not only perceived his long eare, but likewise discovered him, and made him a Jelt to all the Beasts of the Forrest. (c) *Mise* perceiving that the House wherein they are, is about to fall, doe incontinently leave the place; These Bb. shewed the wit of a Mousie, in running away in time; and for my part I cannot blame them much for it, neither would be very sorry, if ours would doe so too, considering they know that their cause is so ill, as they cannot with comfort stay, and suffer for it.

a The Beast *Duvon* perceiving her selfe almost rake, avoyds a great deal of dung thinking by the noy sonnes thereof, to hinder the hunters from following her. This filthy shift doe the Bb. use, for when they see that the State hath almost catch them, they seeke to escape, by avoiding their dung; that is, secretly reporting to the King, many lies and vile slanders against the hunters of them.

b I know not any Honour or good Service, that ever his Majesty had by them; but rather losse & prejudice; for as the ivie claspes the oake, only to kicke out sap from it, for her leaves & her ries; so these seeke to be in Princes favour, only thereby to rayle themselves, and for nothing else.

c The finer parts being severed from the grosser, there followes cleatenes, sweetenes, purenes &c. So when our Land is once purged from the infection of the Prelacie, both King and Subjects will doe the better after. *d* The like cause of rejoycing the Lord send to England. For I am sure they have occasioned sorrow & greife to her these many yeares. *e* Our Prelates are like *Nabash the Ammonite*, who would not be at peace with *Isabell, Gilead*, unlesse he might thrust out all their right eyes; So they cannot abide any man, neither will have accord with him, but persecute him to the death; Who will not sinne against knowledge & conscience in yeelding to their filthy baggage & trash. *f* Such is there basenes, that they are spoken of everywhere; and in trueth, forraigne nations doe admire, that so generous a nation as the English can suffer such *Dunghill Wormes*, to exercise the crueltie that they doe over them. But I beleeve England will vindicate her Honour shortly this way, and like Scotland will drive away these *Locusts* from her Coast; And then it will truly be said of both Kingdomes, what is commonly said: *Great Brittain the most renowned and famous Ile in the World.*

Others of them in the mean time, employed themselves in the affaires of their state, and crawled his Majesties ayd and assistance, and to prevaile this way, they made greivous complaints against the *Scotts*, and perswaded the King to take up armes against them, *(b)* for seeing faire means would not doe it, fowl means might: Moreover they would perswade him, that it could not stand with his honour & *(b)* safety to suffer *(c)* that Kingdome to bee without *Bb*.

Great joy *(d)* there was in Scotland when they heard the *Bitter-sheepes* had left them: and the saying every where was: *The Lord hath don great things for us.* And now they found that true in *Prov. 29. 2.* and that in the Poet-

Venit post multos transierat dies.

And because they resolved, to keepe peace *(e)* with holies among them, they tooke counsell what was best to bee don for the effecting hereof. It was at last by mutiall consent agreed vpon, to renew their ancient Covenant with God, & one with another, the which band or Covenant being composed, it was generally subscribed too, by all the better sort in the Kingdome.

And as I have heard, one maine reason wherefore they were so carefull to take such a course as the Prelates should no more come among them, was in regard they saw such cruelty and base nesse, in the *English Bb. (f)* for said they, howsoever hether to, *Ours* have not don so wickedly as they: yet who knows what they may doe in time: therefore it is good to keepe them out whiles they are.

The Confession follows.

THE
Confession of Faith,
Of the
KIRK OF SCOTLAND.

Subscribed
By the Kings Majesty and his Household in the
Yeare of God 1580.

With a designation of such Acts of Parliament, as are expedient, for justifying the Union, after mentioned.

And subscribed by the Nobles, Barons, Gentlemen,
Burgesses, Ministers, and Commons, in the Yeare of God 1638.

Ioshua Chap. 24. vers. 25.

So Ioshua made a covenant with the people the same day
and gave them an Ordinance and Law in Sichem.

2. Kings 11. 17.

*And Iehojada made a Covenant between the Lord and the King
and the people, that they should be the Lords people:
Likewise between the King and the
people*

ISAIAH 45. 5.

One shall say I am the Lords: another shall be called by the
name Of Iacob: and Another shall subscribe with his
band unto the Lord, &c.

Printed in the Yeare of God 1638.

*The Kinges Maiesties Charge, to all Commissioners
and Ministers within this Realme, in the yeare of God.*

1580.

SSeeing that Wee, and our Household, have Subscribed and given
this publicke Confession, of our Faith, to the good example of our
Subjects: We command and Charge all Commissioners and Mi-
nisters, to craue the same Confessione of their Parochiners, and
proceed against the refusers, according to our Lawes and Order of
the Kirk, delivering their names, and lawfull procees to the Ministry
of our House, with all haste and diligence, under the pain of Forty
Pound to be taken from stipend, that We, with the advice of our Coun-
sell, may take order with such proud contemners of GOD and our
Lawes.

Subscribed with our hands, at Haryndhouse, 1580.
The 2. day of March, the 14. Yeare of our
Reigne.

The Confession of Faith

OF

THE Kirk of SCOTLAND.

*The Confession of Faith, subscribed at first by the Kings
Majestie and his Houshold, in the yeare of God 1580.
Therafter, by Persons of all rankes, in the yeare 1581.
By ordinance of the Lords of the Secret Counsell, and
Acts of the generall Assembly. Suscribed againe by all
sorts of Persons in the yeare 1590. By a new Ordinance
of Counsell, at the desire of the generall Assembly: with
a generall Band for the maintenance of the true Religi-
and the King Persons and subscribed in yeare 1638.
By the Noblemen, Barrons, Gentlemen, Burgeses, Mi-
nisters, and Commons, under Subscribing: Together,
with our resolution and promises for the causes after spe-
cified. To maintaine the sayd true Religion, the Kings
Majesty, according to the Confession foresayd, & Acts of
Parliaments. The Tenor whereof here followeth.*

W E



EE All, and every one of Us under written, Protest; that, after long & due Examination of our owne Consciences, in matters of true and false Religion, are now thoroughly resolved by the Trueth, by the VVord and Spirit of God, and therefore wee beleeye with our hearts, confesse with our mouths, subscribe with our hands, and constantly affirme before God, and the whole World: that this only the true Christian Faith and Religion, placing God, and bringing Salvation to Man which now is by the mercy of God revealed to the world, by the Preaching of the blessed Evangell.

And receaved, beleevd, and defended, by many, & sundry notable Kirks and Realmes, but cheifly by the *Kirk of Scotland, the Kings Majesty, & three estates of this Realme*, As Gods eternall Trueth, and ground of our Salvation: as more particularly is expressed in the Confession of our Faith, stablished and publickly confirmed by sundry acts of Parliaments, and now of a long time hath beene openly professed by the Kings Majesty & whole body of this Realme, both in Burgh and Land. To the which confession and forme of Religion, wee willingly agree in our consciences in all points, as unto Gods undoubted Trueth and Verity, grounded onely upon his written Word. And therefore, we abhorre and detest all contrary Religion, and Doctrine: But cheifly, all kinde of Papistery, ingenerall and particular heads, even as they are now damned and confuted by the *Word of God and Kirk of Scotland*. But in speciall wee detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the civil Magistrate, and consciences of men. All his tyrannous lawes made upon indifferent things against our Christian liberty. His erroneous Doctrine, against the sufficiencies of the Written word, the perfection of the Law, the Office of Christ, and his blessed Evangell. His corrupted

rupt Doctrine concerning originall sinne; our naturall inability and rebellion to Gods Law, our Iustification by Faith onely, our imperfect Sanctification and obedience to the Law, the nature, number and vse of the Holy Sacraments. His five bastard Sacraments, with all his Rites, ceremonies, and false Doctrine, added to the ministration of the true Sacraments without the Word of God. His cruell Judgment against Infants departing without the Sacrament: His absolute necessity of Baptisme: His Blasphemous opinion of Transubstantiation, or real presence of Christs body in the Elements, and receaving of the same by the wicked, or bodies of men. His dispensations with solemne Oaths, Perjuries, and degrees of Mariage forbidden in the Word: His crueltie against the innocent divorced: His Devellish Masse: His blasphemous Priesthood: His Profane Sacrifice for the sinnes of the dead and quicke: His Canonization of men, calling upon Angels or Saints departed, worshipping of Imagerie, Relicks, and Crosses, dedicating of Kirks, Alters, Dayes, Uowes to Creatures; His Purgatory, Prayers for the dead, Praying or Speaking a strange language, with His Processions and blasphemous Letanie, and multitude of Advocates or Mediators; His manifold Orders, Auricular Confession: His desperate and uncertaine Repentance; His generall and doubtfull Faith: His satisfactions of men for their sinnes His justification by worke, *opus operatum*, workes of Superelevation, Merits, Pardons, Peregrinations, and Stations: His holy Water, Baptising of bells, conjurings of Spirits, crossing, saving, anointing; conjuring, hollowing of Gods good creatures, with the superstitious opinion, joynd therewith: His worldly Monarchie, and wicked Hierarchie: His three solemne Uowes, with all his shavellings of sundry sorts: His erroneous and blodie decrees made at *Trent*, with all the subscribers and approveres of that cruell and bloody band, conjuring against the Kirk of God: And finally, wee desire all his vaine Allegories, Rites, Signes, and Traditions, brough

The confession of Faith

in the Kirk, without, or against the Word of God, and Doctrine of this true reformed Kirk; to the which wee joyn our selves willingly, in Doctrine, Faith, Religion, Discipline, and use of the Holy Sacraments, as lively members of the same, in Christ our Head: promising, and swearing by the *Great Name of the Lord our G O D*, that we shall continue in the obedience of the Doctrine and discipline of this Kirk; and shall defend the same according to our Uocation and Power, all the dayes of our lives, under the paines contained in the Law, and danger both by Body and Soule, in the day of Gods fearefull judgements: and seeing that many are stirred up by Satan, and that Roman Antichrist, to promise, swear, Subscribe, and for a time use the Holy Sacraments in the Kirk deceitfully, against their owne consciences, minding thereby first under the externall cloake of Religion, to corrupt and subvert secretly Gods true Religion within the Kirk; and afterward, when time may serve, to come open enemies and persecuters of the same, under vaine hope of the Popes dispensation, devised against the Word of God, to his greater confusion, and their double condemnation in the day of the Lord J E S U S.

VVe, therefore willing to take away all suspicion of Hypocrisie, and of such double dealing with God and his Kirk, Protest and call the *Searcher of all hearts* for witnesse, that Our mindes and hearts, doe fully agree with this our *Confession, Promise, Oath, and Subscription*, be that wee are not moved for any worldly respect, but are perswaded only in our Consciencs, through the knowledge and love of Gods true Religion, Printed in Our hearts, by the Holy spirit, as VVe shall answer to him in the day, when the secrets of all hearts shall be disclosed. And because we perceive, that the quietnes and stability of our Religion and Kirk doth depend upon the safety and good behaviour of the Kings Majesty, as upon a comfortable instrument of Gods mercy, graunted to this *Country*, for the maintaining of his Kirk, and ministration

Of the Kirk of Scotland.

of Justice amongst us. We protest & promise with our hearts under the lanch, Hand, weis, and paines, that wee shall defend his Person and Authority, with our goods bodies, and lives, in the defence of Christ his Evangell, liberties of our Countrie, ministration of Iustice, and p^rinthe near of iniquitie, against all enemies within this Realme, or without, as wee desire our God to be a strong and mercifull Defender to us in the day of our death, and comming of our Lord I^hesu Christ: To whom with the Father and the Holy Spirit, be all Honour and Glory Eternally.

LIKE as many acts of Parliament not only in generall do abrogate annull, and rescind all Lawes, Statutes, acts, Constitutions, Canons, civill or municipall, with all other Ordinances and practices penalties whatsoever, made in prejudice of the true Religion and professors thereof: Or, of the true Kirk discipline iurisdiction, and freedome thereof: Or, in favours of Idolatry and superstition: Or, of the Papistickall Kirk: As, *act. 3. Act. 31. Parl. 1. Act. 23. Parl. 11. Act. 114. Parl. 12.* of King James the sixth, That Papistry and Superstition may bee utterly suppressed, according to the intention of the acts of Parliament reported in the *5. Act. Parl. 20. K. James 6.* And to that end they ordaine Papists & Priests to be punished by manifolde Civill and Ecclesiasticall paines as adversaries to Gods true Religion Preached, & by Law established within this Realme, *Act. 24. Parl. 11. K. James 6.* as common enemies to all Christian Governement, *Act. 18. Parl. 16. K. James 25.* rebels and gainers of our Sovereigne Lords Authority: *Act. 47. Parl. 3. K. James 6.* and as Idolaters, *Act. 104. Parl. 7. K. James 6.* but also in particular (by and attour and confession of Faith) doe abolish and condemne the Popes authority and iurisdiction out of this Land, and ordaines the maintainers thereof to be punished, *Act. 2. Parl. 11. Act. 11. Parl. 3. Act. 106. Parl. 7. Act. 114. Parl. 12. K. James 6.* doe condemne the Popes erroneous doctrine, or any other erroneous doctrine, repugnant to any of the Articles of the true and Christian Religion publickly preached, & by law established in this Realme: And ordaines the spreaders and makers of bookes or libellers, or Letters, or Writs of that nature to be punished, *Act. 46. Parl. 3. Act. 106. Parl. 7. Act. 24. Parl. 11. King James 6.* doe condemne all

Bap.

Baptisme conforme to the Popes Kirke and the Idolatry of the Masse, and ordaines all sayers, will-full hearers, and concealers of the Masse, the maintainers and receivers of the Priests, Iesuites, trafficking Papiſts, to be punished without any exception or restriction *Act. 5. Parl. 1. Act. 120. Parl. 12. Act. 164. Parl. 13. Act. 193. Parl. 14. Act. 1. Parl. 19 Act. 5. Parl. 20. King James 6.* doe condemne all erroneous Bookes and writts containing erroneous doctrine against the Religion Presently professed, or containing superstitious Rites and Ceremonies Papiſticall, where by the people are greatly abused and ordaines the homebringers of them to be punished, *Act. 25. Parl. 11. K. James 6.* doe condemne the monuments and dregs of bygane Idolatry as giving to Crosses, observing the Festivall daies of Saints, and such other superstitious and Papiſticall Rites, to the dishonour of God, contempt of true Religion and fostering of great errorr among the people, and ordaines the users of them to be punished for the Second fault as Idolaters, *Act. 104. Parl. 7. K. James 6.*

Like as many Acts of Parliament are conceived for maintenance of Gods true and Christian Religion, and the purity thereof in Doctrine and Sacraments of the true Church of God, the liberty & freedome thereof, in her Nationall, Sinodall Assemblies Presbyteries Sessions, Politie, Discipline and Iurisdiction thereof, as that puritie of Religion and liberty of the Church was used, professed, exercised, Preached and confessed according to the reformation of Religion in this Realme. As for instance, the 99. *Act Parl. 7. Act. 23. Parl. 11. Act. 124. Parl. 12. Act. 160. Parl. 13. of K. James 6.* Ratified by the 4. *Act of K. Charles.* See also the 6. *Act Parl. 1. and 68 Act. Parl. 6. of King James 6.* in the yeare of God 1579. declares the Ministers of the blessed Evangell, whome God of his Mercie had raised up, or hereafter should raise, agreeing with them that than lived in Doctrine and administration of the Sacraments, and the people that professed Christ, as he was than offered in the Evangell and doth communicate with the holy Sacraments (as in the Reformed Kirkes of this Realme they were presentlie administred) according to the Confession of Faith, to be the true and holy Kirk of Christ Iesus within this Realme, and decernes and declares all and sundrie, who either gainesayes the word of the Evangell. receive

ceived and approved as the heads of the Confession of faith, professed in Parliament, in the yeare of God 1560, specified in the first Parliament of *K. James 6.* and ratified in this present Parliament; more particularlie doe specifye, or that refuses the administration of the Holy Sacraments, as they were then ministrated to be 10 members of the said Kirk within this Realme and true Religion, presently professed, so long as they keep themselves so divided from the societie of Christs body: And the subsequent, *Act. 96, Parl. 6. of K. James 6.* declares. That there is no other face of Kirk, nor other face of Religion, then was presently at that time, by the favour of God, established within this Realme, which therefore is ever styled Gods true Religion, Christs true Religion, the true & Christian Religion, and a perfect Religion. Which, by manifold acts of Parliament, all within this Realme, are bound to professe to subscribe the articles thereof the Confession of faith, to recant all doctrine & errors, repugnant to any of the said Articles, *Act. 4. and 9, Parl. 1, Act. 45, 46, 47. Parl. 3, Act. 71. Parl. 6, Act. 106, Parl. 7, Act. 24. P. 11, Act. 123; Parl. 12, Act. 194. & 197. Parl. 13, of K. James 6.* And all Magistrates, Sheriffs, &c. On the one part are ordained to search, apprehend and punish all contrivers, for instance; *Act. 5, Parl. 1, Act. 104. Parl. 7, Act. 25, Parl. 11, K. James 6.* And that notwithstanding of the Kings Majesties Licences on the contrary, which are discharged & declared to be of no force, in so farre as they tend in any wayes, to the prejudice and hinder of the execution of the Acts of Parliament against Papist and adversaries of true Religion, *Act. 106, Parl. 7, K. James 6.* On the other part in the 47. *Act. P. 3, K. James 6.* It is declared and ordained, seeing the cause of Gods true Religion, and his highnes Authority are so joyned, as the hart of the one common to both; and that none shall be reputed as foyall and faithfull subjects to our Sovereigne Lord, or his Authority, but be punishable as rebellors & gainestanders of the same; who shall not give their Confession, and make their profession of the said true Religion, & that they who after defection shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintaine our Souveraigne Lords Authority, and at the uttermost of their power to fortifie, assist, & maintaine the true Preachers & Professours of Christs Religion, against whatsoever enemies & gainestanders of the same: and namelye, against all such of whatsoever nation, estate, or degree they be of: that have joyned, and bound themselves, or have assisted, or assists to set forward, and execute the cruell decrees of Trent, contrary to the Preachers and true Professours of the Word of God, which is repeated word by word in the Articles of Pacification at Perth the 23, of Februar. 1572. Approved by Parliament the last of April 1573 Ratified in Parliament 1578, & related, *Act. 123, Parl. 12 of K. James 6.* with this addition, that they are bound to resist all treasonable uproares & hostilities raised against the true Religion, the Kings Majestie, & the true Professours,

Like as all liedges are bound to maintaine the K. Majesties Royall Person and Authority, the Authority of Parliaments, without the which neither any lawes or lawfull judicatories can be established; *Ab. 130; Ab. 131; Parl. 8; K. James 6;* and the subjects liberties, who ought onely to live and be governed by the Kings lawes, the common lawes of this Realme allannerly; *Ab. 48; Parl. 7; K. James the first; Ab. 79. Parl. 6. K. James the 4. Repeated in the Ab. 131; Parl. 8; K. James 6,* Which if they be innovated or prejudged, the commition anent the union of the two Kingdomes of Scotland & England, which is the sole *Ab. of the 17, Parl. of K. James 6.* declares, such confusion would ensue as this Realme could be no more a free Monarchie because by the fundamentall lawes, ancient privileges, offices and liberties of this Kingdome, not onely the Princely Authorities of his Majesties Royall descent hath beene these many ages maintained, but also the peoples securitie of their Lands livings, rights, offices, liberties & dignities preserved, and therefore for the preservation of the said true Religion, Lawes & Liberties of this Kingdome, it is statute by the *8 Ab. Parl. 1; repeated in the 99. Ab; Parl. 7. ratified in the 23. Ab. Parl. 11. & 114. Ab. of K. James 6. & 4. Ab. of K. Charles.* That all Kings & Princes at their Coronation & reception of their Princelie Authoritie shall make their faithfull promise by their solemne oath in the presence of the Eternall God; that, enduring the whole time of their lives, they shall serve the same Eternall God, to the uttermost of their power, according as he hath required in his most holy Word, contained in the old & new Testaments. And according to the same word, shall maintain the true Religion of Christ Jesus, the preaching of his holy Word, the due & right ministratiō of the Sacraments now received & preached within this Realme (according to the Confession of Faith immediatelie proceeding) & shall abolish & gainstand all false Religion contrarie to the same, & shall rule the people, committed to their charge, according to the will & command of God, revealed in his foresaid Word; and according to the lowable lawes & constitutions received in this Realme, no wayes repugnant to the said will of the Eternall God & shall procure to the uttermost of their power to the Kirk of God, & whole Christian people true & perfect peace in all time coming; & that they shall be carefull to roote out of their empire all Hereticks & enemies to the true Worship of God, who shall be convicted by the true Kirk of God of the foresaid crimes, which was also observed by his Majestie at his Coronation in *Edenburgh 1623.* as may be seene in the Order of the Coronation.

In obedience to the Commandement of GOD, conforme to the practise of the godlie in former times, and according to the laudable example of our Worthy & Religious Progenitors, & of many yet living amongst us, which was warranted also by act of Counsell commanding a generall band to be made & subscribed by his Majesties subjects of all ranks

ranks, for two causes; One was for the defending of the true Religion as it was then reformed, and is expressed in the Confession of Faith (above writt'n) and a former large Confession established by sundrie acts of lawfull generall Assemblies and of Parliament, unto which it hath relation sett downe in publick Catechismes, & which hath been for many yeares with ablessing from Heaven, preached and professed in this Kirk and Kingdome, as Gods vndoubted trueth, grounded upon his written Word. The other cause was for maintaining the Kings Majestie his Person and Estate; The true Worshipp of God, and the Kings authority being so strightly joyned, as that they had the same friends and common enemies, and did stand and fall together. And finally, beeing convinced in our mindes, and confessing with our mouthes, that the present and succeeding generations in this Land, are bound to keep the foresaid nationall Oath and subscription inviolable. Wee Noblemen, Barrons, Gentlemen, Burgesse, Ministers, and Commons under subscribing, considering divers times before, and especially at this time, the danger of the true Reformed Religion, of the Kings honour, and of the publicke peace of the Kingdome; By the manifold innovations and evils, generally contained, and particularly mentioned in our late supplications, complaints, and protestations. Doe heereby professe, and before God, his Angels, and the world solemnely declare; That, with our whole hearts wee agree and resolve all the dayes of our life constantly to ad here unto, and to defend the foresaid true Religion, and (forbearing the practise of al novations, already introduced in the matters of the worshipping of GOD, approbation of the corruptions of the publicke Government of the Kirk or civill places and power of Kirk-men till they be tryed and allowed in free Assemblies, and in Parliaments) to labour by all meanes lawfull to recover the puritie and libertie of the Gospell, as it was established and professed before the foresaid novations; And because after due examination, wee plainly perceive, and undoubtedly beleieve, that the Innovations and evils, contained in our Supplications, Complaints and Protestations, have no warrant in the Word of God, are contrarie to the Articles of the foresaid Confessions to the intention and meaning of the blessed Reformers of Religion in this Land, to the above written Acts of Parlements, and doe sensibly tend to the re-establishing of the Popish Religion and tyrannie, and to the subversion and ruine of the true Reformed Religion and of our Liberties. Lawes and Estates.

Wee also declare, that the foresaid Confessions are to be interpreted and ought to be understood of the foresaid novations and evils, no lesse then if every one of them had been expressed in the foresaid confessions, & that we are obliged to detest & abhorre them amongst other particular heads of Papisterie abjured therein. And therefore from the knowledge and conscience of our durie to God, to our King and Countrey,

without any worldly respects or inducement, so farre as humane infirmities will suffer, wishing a further measure of the grace of God, for this effect. We promise and sweare by the *Great Name of the Lord our GOD*, to continue in the Profession and Obedience in the foresaid Religion: That we shall defend the same, and resist all these contrarie errors & corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the dayes of our life: and in like manner with the same heart, we declare before God and Men, that we have no intention nor desire to attempt any thing that may turne to the dishonour of God, or to the diminution of the Kings Greatnesse & Authoritie: But on the contrarie, we promise & sweare, that we shall, to the uttermost of our power, with our meanes and lives, stand to the defence of our dread Sovereigne, the Kings Majestie, his Person, and Authoritie, in the defence and preservation of the foresaid true Religion, Liberties & Lawes of the Kingdome: As also, to the mutuall defence & assistance, every one of us of another in the same cause of maintaining the true Religion, and his Majesties Authoritie, with our best counsell, our bodies, meanes, and whole power against all sorts of persons whatsoever. So that, whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in generall, and to every one of us in particular.

And that wee shall neither directly nor indirectly suffer our selves to be divided or withdrawn by whatsoever suggestion, combination, allurements, or terror from this blessed and loyall Conjunction, nor shall cast in, any let or impediment that may staye or hinder any such resolution, as by common consent shall be found to conduce for to good ends. But on the contrarie, shall by all lawfull meanes labour to further and promote the same: and if any such dangerous and divisive motion be made to us by Word or Writ, We, and every one of us, shall either suppress it, or if need bee shall incontent make the same knowne, that it may be timiously obviated; neither doe we feare, the foule aspersions of rebellion, combination, or what else our adversaries from their craft & malice would put upon us, seeing what we doe it is, well warranted, & ariseth from an unsained desire to maintaine the true worship of God, the Majestie of our King, and the peace of the Kingdome, or the common happinesse of our selves and the posteritie. And because we cannot looke for a blessing from God upon our proceedings, except with our Profession and Subscription wee joyne such a life and conversation as becometh Christians, who have renewed their Covenant with God. Wee, therefore, faithfully promise, for our selves, our followers, and all other under us, both in publike, in our particular families, and personall carriage, to endeavour to keep our selves within the bounds of Christian libertie, and to be good examples to others of all Godlinesse, Sobernesse and Righteousnesse, and of every daetie we owe to God and Man; and that

that this our Union and Conjunction may be observed without violation; wee call the living God, the Searcher of our Hearts, to witnes, who knoweth this to bee our sincere Desire, and unfained Resolution, as we shall answer to IESVS CHRIST, in the great day, and under the paine of Gods everlasting wrath, and of infamie, and of losse of all honour and respect in this World. Most humble beseeching the LORD, to strengthen us by his Holy Spirit for this end; and to blesse our desire & proceedings with a happie successe that Religion and Righteousnes may flourish in the Land, to the glory of God, the honour of our King, and peace and comfort of us all. In witnes whereof we have subscribed with our hands all the premisses, &c.

REASONS

For which the Service-Booke, urged upon

SCOTLAND

Ought to be refused.

1. **I**T containeth divers points & directions, which would breed a change in some Articles of that Doctrine and Discipline of the Church of the said Kingdome, which is both warranted in Scripture, & approved by Parliament: & it seemeth to be as wel against State wisdom as against Religion, to change any thing either in matter or form of the sayd doctrine & discipline, without first shewing both some evill or defect in the things to be changed, and what good & benefit it is that the said *Service-booke* will afford more to the Edification of the Church, or true worshipping of Almighty God, then the people of doctrine & discipline, which the said *Service-booke* would breed a change of?

2. In the pretended Communion, it hath all the substance & essentiall parts of the Masse, and so brings in the most abominable Idolatrie that ever was in the World, in worshipping of a breaden God, & makes way to the Antichrist of Rome, to bring this Land under his bondage againe, as may be seene at large by the particulars of that Communion, wherein some things, that were put out of the Service book of England, for smelling so strong of the Masse, are restored, and many other things, that were in it, are brought in, out of the Masse-booke, though they labour to cover the matter. It hath the commemoration of the dead: The Table set Altar wayes: The oblation of the Bread & Wine to God before the consecration: It hath the Popish consecration, that the Lord would sanctifie by his Word and by his Holy Spirit, those gifts & creatures of Bread & Wine, that they may be unto us the body & blood of

his Sonne, and then repeat the words of institution to God, for that purpose. It hath an oblation of it againe, after it is consecrat, the consumation by the Priest, kneeling before the consecrate Bread and Wine. It takes away the eating and drinking by faith, mentioned in the English Liturgie. It hath the patin chalice, two Paternosters in English, before the Masse, and severall other particulars, that would take a long time to rehearse and confute.

3. Though they would take away the Idolatrous Masse out of it, yet it hath a number of Popish superstitious and Idolatrous ceremonies: as, 29 holy dayes, whereof 22 are dedicated to Saints; two of them to the Virgin Mary, the one whereof is called: *The Annuntiation of our Lady*; so shee is made a Lady to Christians, not being on Earth shee must bee a Lady in Heaven: Is not this to make her a Goddesse? It hath 14 Fastng dayes and some weekes. It hath also the humane Sacraments of Crosse in Baptisme, laying on of the Bishops hand in confirmation: a Ring for the outward seall in Mariage: a sanctified Font, holie water, holinesse of Churches and Chancels: Private Baptisme; private Communion; Ceremonies for Buriall of the dead, and purification of women after Childbirth; the Priest standing, kneeling, turning to the people and consequently from them, speaking with a loud voice, and consequently sometimes with a lowe voice. Peoples standing at Gospels, at *Gloria Patri* & *Credo*s: their answering to the Minister, and many such-like, in number above 50. besides many Religious Ornaments that the King or his Successours, shall prescribe, and Ceremonies that Bishops shall determine, or that shall be contained in Bookes of Homilies to bee set forth hereafter.

4. And though they would take out of the Booke both the Masse & all those superstitious Ceremonies, yet it hath a number of other materiall errors: as, leaving unread about a 120 Chapters of Gods Word, and putting this reproach upon them, that they are least edifying, and might best be spared; and reading fundrie Chapters out of Apocrypha, under the stile of Holy Scripture of the old Testament. It hath a Letany more like conjuring then like Prayers: It hath some places out of which Papists may prove, that Sacraments are absolutely necessary to salvation, in appointing Baptisme in private, with such haste, that if necessitie require, he that baptizes needs not so much as to say the Lords Prayer, & out of which they may prove, that Sacraments give grace by their work wrought in saying: *Children baptized, have all things necessarie to salvation, & be undoubtedly saved*. It hath other places out of which they may prove more Sacraments then two which they say every Parishoner, who is already baptized, shall communicate, and shall also receive the Sacraments, & that Sacraments 2. are generally necessary unto salvation; as if ther were others, either not so general or not so necessary. It hath other places out of which they may prove universall grace; saying

God the Father made me, & all the World; and God the Sonne redeemed me, & all mankind: One Collett pretends to begge from God, that which they dare not presume to name, and a number others of this sort.

5. Though likewise they amend all those errorrs, & that there were no materiall errorr in it all: soe they read nothing at all but Scriptures; yea, and that all their Prayers & Exhortations were nothing but words of Scripture, yet such a Liturgie were not lawfull to be made the onely forme of Gods worship in publike; for, though a formed Liturgy may be to serve for Rule to other Churches and monuments to posterity what formes are used, or that it may lead the way, or be adirection to those that are beginning in the ministry, yet it is not by reading of Prayers & Exhortations that the LORD appoints his servants of the ministry to worship him, or edifie his people, but he hath given gifts to them to Exhort, Pray, and Preach, which they ought to stirre up and use, and though they may in their private studies take help of other mens gifts, yet it is not lawfull for a man to tie him'selfe, or bee tyed by others, to a prescript forme of words in prayer and exhortation, for these reasons.

First, Such a prescript Forme is against the *Glory of God*, in stinting to him such a dayly measure of service and so hindring the many spirituall Pertitions and pray'es that otherwise would be, if Gods gifts were used.

Secondly. It is against the *Dignity of Christ* in making his gifts needlesse: for, though hee send downe no gifts at all, they can serve themselves with the Booke, without them.

Thirdly It quenches the *Holy Spirit*, because he gets no employment.

Fourthly, It hinders the *Edification of Gods people*, they may as well stay at home, and bee edified by reading the Booke themselves.

Fifthly, It is against the *Conversion of those that know not God*: will every Rat-ryme of words said over without feeling or blessing, worke upon an anrenewed heart?

Sixtly. It will never serve to convince an Hereticke, to check a prophane person, or to waken a secure soule: they may long goe on or such a servile byte upon them: yea, it ushers people in a presumptuous conceit, that they are well enough if they be present & say their part of service.

Sevently. It fosters a *laxie ministry*, & makes way for putting downe Preaching; they need take no paines & therefore needs no stipend; yea they may come from the Ailhouse, or a worse place, and step to & read their Service, without either check or preparation.

Eighthly, It may all be done by a *Boy of 7. yeares old*; and so every private man that cā read, yea a Turk if he can read, may be such a Minister.

Nintly. It cannot expresse the *severall needs of all people to God*. or deale with them, according to their severall estates, that will alter otherwise then any prescript forme can be applyed to.

Tenthly, If any one flattered Liturgie had beene good, or needfull, no doubt but CHRIST would have set one downe to us.

6. Though a prescript forme of Liturgie were lawfull, yet there is no warrant for imposing of one; for, might not able Ministers (at least) make a prescript forme to themselves, which would fit them and their people best? But if it were lawfull to impose one, then there is one in this *Countrie* already. Ought not that rather be imposed, then any other, seeing it is already established by Parliament, now of a long time? But now, if a new one ought to be imposed, then it ought to come in by a lawfull manner; by a generall Assemblie, and men chosen to make it that are knowne to have the gift of Prayer themselves, & not the Masse booke, translated into English, urged by *Antichristian Prelates*, upon Gods people, without consent of any Generall Assemblie or Parliament, against the will of all men, and with no small offence & scandall to the minds and consciences of such, as thinke all Liturgie unlawfull, that is either in the Masse way, or inconsistent with the practise and peace of the Reformed Churches of *Scotland* hitherto, and against the hearts of such as know many things in the English Liturgie and Canons, which the practise of, neither had warrant in Gods word, nor can bring any such addition, to the profit, honour, or power of the King, that is able to recompense the losse he may make of his good Subjects affections. by commanding such a change, as the urged Liturgie would bring to the Peace of our Church, and respect due to the Acts of Parliament and long custome, whereby our Church Discipline. Order, and Government hath beene established.

FINIS



His Covenant, beeing made, and order given for subscription to it throughout the Land; the Bb. hereat raged beyond measure. And like *Athaliah* cryed out *Treason, Treason*: (a) And because they saw it was in vaine for them to use the courses which they had done before; viz. of silencing, banishing, imprisoning, fining, &c. (for no man now would be so used by them) (b) they beganne to make objections against the Covenant, as thus. (c)

1. They produce an *Act of Parliament* Ann. 1585. which prohibited all leagues and bands made by subjects without the Kings consent, under paine as beeing holden and punished as movers of Sedition, and such is this Covenant and subscription.

To this it is answered. 1. Seeing the band and union is for the maintenance of true Religion, the Kings Authoritie and Lawes, and for the publick welfare and peace of the whole Realme, against such as seek the ruine thereof; It cannot be justly tearmed such a league among subjects, as by the foresaid Act is prohibited.

2. Ours is no private band of some particular persons, but a publick one, of the collective bodie of the whole Land; Now, it may not be thought, that they who made the Act, intended to prohibite themselves from entering into Covenant with God, and for God and the King.

3. This is no band against Law, but a renewing only of a *Confession of Faith*, which *King James* authorized both by proclamation and his practice too.

C

But

(a) *The Prelates are like him, who beeing only guilty of fellowship: Yet in the persuit cryes out as mainly as he can, It is the theefe, stop the theefe, not caring who is apprehended, so himselfe may escape without danger: So they, howbeit the Arch-traitors, to God and the King, notwithstanding are so impudent, as to charge others with such crimes, as themselves only are guilty of.*

(b) *We doe much dishonour the Gospel to obey any of the Bb. Articles, Canons, Censures, &c. the same beeing against Gods Law and Acts of Parliament. But rather stand fast (as the brave Scots) in our Christian Libertie,*

and say to those workers of iniquitie, (as Christ will say one day to them) depart ye cursed of the Lord, we know you not. (c) *If the Prelates could not helpe themselves more by their Purservants Iayles Pillaries, &c. then they can by disputation: as no man now loves them, so then no bodie would care them: For as soon may a man perswade them to hang themselves in their Courts, as to reason by the Word of God, with any godly man that comes before them. All their abilitie lies in this terrible argument: Take him away Jaylor,*

a case either they can not craue the maisters ayd, or if they craue it, cannot obtaine it, I say in such a case, what mariners will not in- deauour, to preserve the vessel from drown- ing, rather then sit still, & so maister & men peerish toge- ther. I leaue the ap- plication to the wise reader

b After such a manner are their in- novations brought into the English Church that is, ei- ther by *craft* or *violence*, or both. For the *Bb.* know, that they are to wel be- loved in England, that it is not possible that any thing should be don for their maintenance, in a iare & legall way. As Wolves take the advantage of the darke night, for to kill & deuour the Sheepe: so these Wolves, make use of in justice & violence for to praey upon

c Howsoever the Prelates doe presse conformitie: yet it must not be thought that they doe it of any conscience: but they invent certaine *Ceremonies*, *Canons*, *Articles*, &c. Unto which they thinke no honest man will subscribe: & to hope, by keeping out all able & faithfull men from the ministerie, & giving others just occasion to leaue their Churches, they hope (I say) in a little time, to bring the whole nation to be *Atheists* and *Papists*, & then (*omnia familia*) *a birds of a feather*, they will agree well enought.

d As the *Lyon* (in the Greek fable) would needs have the *Asse*, and fox to be of his Council: because he knew they would doe any thing that he should command them, so the *Bb.* place abroad in the parish Churches of the Land, either *Klaines* or *Fooles*: for they know, that such fellows like (*Foxes* & *Asses*) will doe any thing at their com- maund: I say any thing, so that it be for advantage. As that lewd fellow professeth in the poet, *Doric the Band: non pudet vanitatis: minime, dum ad rem*: Had we such zealous minister as the *Seo's* are, all the knaeverie & policie that *Laud* hath; would not helpe him to bring his trash & dung into the Church,

But admitt there were some informallitie in it, in regard they craved not his Majesties consent before they made the Covenant; Notwithstanding (*rebus sic stantibus*) considering to what extreame miseries (a) many wayes the *Bb.* had brought them, it was as necessarie and lawfull for them to doe what they did, for the good of the Church; as was *Hesters* approaching to *King Assuerus*, before he held out his goul- den Scepter, made necessarie and lawfull by reason of the eminent daunger that they were in, through *Hammons* suggestion to the King.

Another thing objected by the Adversarie is, that all such as subscribe to this Covenant, oblige themselves to practice such things, as by the act of *Perth Assembly* was appointed to be used.

To this they answer. 1. For *Perth Assembly*, they say as *Ambrose* said of the Council held at *Ariminum*, *illud ego concilium exhorreo*. That Convocation was not Lawfull: For the moderators and other members thereof, were not rightly chosen. Again, the carriages of all busineses went by craft and guile, (b) and not legallie and impartially. Besides, seeing their cheife pretence for the introduction of *genu-cultus* then ordained, was because the memory of superstition was past. It must follow that they who forbore the practice, have as good, or rather a better reason for it; Namelie, because the practice of it will revive the memory of superstition.

Lastly, it is well knowne, that sundry of the innovations concluded at *Perth*, have not been by the Prelates themselves yet practised; (c) Now, by the same reason and ground that they omitt some of those innovations, the subscribers may forbore the practice both of them and the others also; And the rather seeing most Churches (d) in the Kingdome, have not to

the

this day acknowledged, the things there concluded, for the constitutions of a lawfull assembly.

It is further objected, that *Perth Assembly* was ratified by an *Act of Parliament* Ann. 1621. and therefore the *Subscribers* obledge themselves to forbear to practice that which by Parliament they are commaunded to practice.

To answer it, 1. *Parliamentarie Ratifications*, can noway alter *Church Canons*, concerning the worship of God; For it beeing but a Counsell, the *Parliament* cannot turne it into a precept; No more then it can change precepts into Counsels. For that were rather to make Lawes and Canons in matters of Religion then to confirme them.

2. There are no commanding words in the ratification, which can simplie bind, the greater and better sort of subjects, to a littell obedience of the Articles made in that assembly: the reason is, because there was a supplication given to the members of that Parliament, before they sate, that they would be pleased to heare such grounds and reasons, as should be exhibited to them against the ratification of *Perth Assembly*. Moreover when the *Supplicants* were suppressed, they made their protestation in due time and place according to order of law. Besides his Majesty Commissioners in that Parliament solemnly promised, never to presse (a) the execution of the act, no penalty should bee exacted, and that there should not be any further of conformity to the English Ceremonies: in short the aforesaid *Subscribers* have protested against iurisdiction of Prelates, and in particular against their high Commission, (b) and all other their Courts, Canons, Articles, and proceedings.

No doubt but these, and other such like objections, were suggested to his Majestie, & seeing he heard not the answers (c)

C 2

the whole Kingdome is annoyed therewith our state therefore shall doe wel to pull downe this house of Baal, & (as Iosiah did the house of the Sodomites) turne it to a lake or draught-house, and so it shall keepe still its nature and kind.

c Princes should be like the sunne, which calteth her shining beames upon all a like. If his Majestie wilbe pleased to receive our charges & proofes against the *Bb.* in as faire and favourable a way: as he doth their charges without proffe against us, we doubt not but to make it cleare, yea and his Majestie shall confesse it, that they are neither fitt for Church or Common weale.

d It hath been the overthrow of manie brave princes, to take things upon the trust of the reporter: for by this meanes dissentions have fallen out between them, and their best subjects, & here upon, treacherous men (as the Prelats are) have taken their time & advantage to hurt both parties.

a They have had more favour shewed them, then we have had: for Ceremonies here are to vige, as that the Omission of them; is more severe relie punished, then the breach of any law of God: yea the truth is, so men will be, Ceremoniouslie superstitious. It is all the religion the Eb. care for: and it is as much religio as they have themselves.

b The City of Alexandria in Egypt nourished the great bird *this* to devour garbage & offall of it. And to cleanse the streets; but he left of his own filthines and beastlines more noylome behind him: the high Commission Court is allowed under a pretence to cleanse the Land of the Offals of sinne. But the truth is, this it doth not: but rather like that bird voyds so much dung & filthines as the

(a) *What Prelates* it is possible he might be offended with his best Subjects: *spe- are, the Spirit of God* eially considering, that his Majesty hath things presented to *sheweth in Rev. 16.* him, in such shapes and lineaments as the Prelates conceive to
 13. viz. the un- him, in such shapes and lineaments as the Prelates conceive to
 clean Spirits which ding such was his Maist es wilddome and loue to his ancient
 goe unto the Kings Subjects, as that he refused to attempt the actions which some
 of the Earth, toge- into Scotland, to heare what they could say for themselves: &
 ther them to baule against the Saints. how they could justify the band they had made and So to cer-
 New, as Abad bee- tifie his Majestie how all things stood: And no doubt but
 ing encouraged by his Majestie did this the rather as conceaving in his royall
 his false Prophets, to breast, that it was not possible, that so many of his best sub-
 goe against Ramath and men of the greatest integrity and prudence, would have
 Gilead, was undone agreed together in an action of such a nature without Some
 by it: So many in considerable reason and cause.

The *Marques* being come into *Eden*: much speech
 passed between him and the commissioners for the Land: they
 craved the indiction of a free Assembly and Parliament, as
 the only remeady of their miseries: hee required a rendring
 up of the whole copies of the *Subscribed Covenant* telling them
 that this would bee a meanes to remove all feares of the *Kings*
wrath against the subscribers and If they refused to doe soe,
 the King: (it might by) would not grant them an assemblee
 or parliament, for establishing religion, and settling the Peace
 of Kirk and Kingdome.

(b) *The same re- medy we crave here*
 in England; *the which being granted,*
we feare not that

But
our Church and Common-woalsh, shall be both the better for it. What Children seeing
Serpents creeeping in their Fathers and Mothers bosome, will not kill them to preserve
their Parents: Those Bb. as so many venomous snakes, lie in the bosome (as it were) of
our Abimelech Father King and of the Church; Now, the Parliament-men, as good
Children, will kill those Serpents, that, so both Father and Mother may live and
prosper.

But they answered that thus they could not doe, for if they should they should not bee free of the great guiltines of per-
 uirie before God: (a) Againe in this they should destroy what
 they had before built & confesse themselves to be trespassers,
 before they saw it, besides they should shew great unthank-
 fulnes vnto God, for a worke which by his good spirit they
 were moved to doe. Moreover the demaund was more
 then the Commissioners could doe, in regard many thousands
 in the Land besides themselves had subscribed: To be short,
 they said, and that truly, if they should grant this, all the
 World would wonder at their inconstancy, and their
 enemies would mock at them, and traduce them, as periured
 Covenant-breakers, and Troublers of the peace of the Kirk
 and Kingdome. And whereas there were many promises
 made of great matters that the King would doe for them:
 if they would render up the Copies to him. Their answer
 was: that this was not the first time, (b) that fair promises had
 beene made them: for not vrging of of Articles already con-
 cluded, and for not trouble them with any further innovation
 the which beeing credited, did ensnare manie and drew them
 on to doe that, which otherwise they would not have don: all
 which promises have beene broken and denyed, when the per-
 formance was craved, and why may they not expect the like
 in this case, especially where the thing wilbee found more
 hard and difficult.

C 3

ly & full of faire promises, but having gotten what they seeke for, then like foxes as
 they are they spoile and devour the Lords sheep.

21 a Note the wic-
 kednes of our Bb: it
 is their order, to have
 infants in baptisme,
 to vow and promise
 by their *sureties* to
 fight against the devil
 & al his workes: yet
 afterwards, they doe
 what they can, to
 make them periured
 & foresworne in re-
 quiring them, to
 fight for the Devil &
 his workes: that is,
 for them and the
 Pope.

b It is the property
 of the fox to come
 towards the sheep
 upon his bellie, & to
 shew him selfe farre
 off, as if he meant
 no harme, but being
 gotten with in them
 and where he would
 be: then like a fox
 he kills & spares not
 so the Prelates, till
 they become where
 they desire to be,
 they are very freind-
 ly

There they are very freind-
 ly

a If there be disorders among them, the greatest fault lies on the Prelates who have been the cheife Authors and caniers on. And therefore his Majestie shall doe verie well, to let them severelie punished, who have by their attempts to bring prooperie into that Church occasioned much trouble in that Kingdome. we use to blame such as set the house on fyre, & not the good people which seeke to quench it: so &c.

b That which is against the commaundement of God cannot lawfully be vrged in any way what soever: now there is nothing more sure, then that the *service booke* & *booke of canons* are *accused things*, and therefore ought not to be vrged or received by any. He that drinke poysen out of a golden cup, kills himselfe as soon as if he tooke it out of an Iron or Wodden Vessell: So Superstition brought into the Church in a plausible and peaceable way, is as deadly a poysen vnto the receivers of it, as if they were compelled and forced to take it.

c It is as possible to wash the *Black-moore white*. As by any rectifications, to make the high commision a lawfull court. If his Majestie, doe take the advise of his Council about it, I am sure (if they be not Bb: or Atheists or Papists) they wil Counsell him to pull it all down, for there is not one stone in that building which God allowes.

There beeing much time spent, and no conclusion made of any thing, at the last there comes downe a *Proclamation* from the King. The which was published at the *Mercers Croft* of *Edinburg* the 4 of July 1638. the effect whereof was this. That his Majestie was not ignorant of their great disorders (a) here, occasioned as is pretended, upon the introduction of the *Service-booke*; *Booke of Canons*, &c. thereby fearing innovations of Religion and Lawes. At this his Majestie protesteth, to grieve to see them runne headlong into ruine. Yet out of his innative indulgence to his people, he desires to reclaim them from their faults in a faire way. Rather then let them perish in the same. And for further clearing of scruples he promiseth not hereafter to presse the practice of the said *Service-booke* & *Canons*, but in a faire and legall way, (b) &c. And for the *High Commission* he will rectifie it (c) with the helpe and advise of the privy Counsell, &c. And for generall Assemblies and Parliament it shalbe indicted and called with his conveniency.

In conclusion, he requires and hartely wisheth all is good Subjects not to suffer themselves to be seduced and misled under Religion into disobedience, and draw on infinitely to his greefe their owne ruine. Which he hath and still shall strive to save them from so long as he sees not Royall authority shaken off.

The Kings Proclamation beeing published, the *Noblemen*, *Barrons*, *Gentlemen*, *Burrowes*, *Ministers*, and *Commons* made a Protestation against it to this effect: 1. That they will constantly adhere according to their vocation and power to their Reformation at first. Notwithstanding of any innovations introduced either of old or late.

2. That

2. That they will adhere to their supplications given in at Assemblies and Parliaments, against the *Service-booke, Booke of Cannons the High Commission, &c.* 3. That they will adhere, with their hearts (a) to their Oath and Subscription of the *Confession of Faith*. 4. That this Proclamation or Act of Councill or any other Act or Proclamation, &c. shall no wayes be prejudiciall (b) to the *Confession of Faith*, Lawes and Liberties of their Kingdome, nor to their supplications Lawfull meetings, &c. 5. Seeing their Supplications, for Reformation, are delayed and in effect refused, whatsoever trouble or inconvenience fall out in the Land in the meane time, for want of those ordinary remedies, not to be imputed to them.

In short, they protest that it shalbe Lawfull for them, to defend and maintaine that Religion, Lawes, and Liberties of their Kingdome, the Kings authority in defence thereof, and every one of them one another in that cause, of maintaining the Religion and the Kings fore-said authority, according to their power, vocation, and Covenant, with bodies, lives, meanes, &c. against all persuits whatsoever, or against all externall or internall invasions, menaced in this Proclamation. 6. They protest, that their former Supplications, meeting, and mutual defences, are to be commended as real duties of faithfull subjects, (c) and not to be filed *great disorders, misdeame-nours, blinde disobedience, unauer pretext of Religion, and running headlong into ruine, &c.*

to feare God, and doe his worke in his owne way, and yet doe the commaundements of the Prelates.

(c) Que. Whether England hath not as much Priviledge, to reject the *Service-booke & Canons, High Commission*, and all other such like Idolitries, and to establish & maintaine the true worship of God, as hath Scotland.

(a) As I rejoyce to see such constancy in the Scotsmen, to it greeves me to the heart, to think what reeds shaken with the wind our people generally are. As Iob after he had fought many battles bravely & stoutly; yet died himselſe at last in shame & disgrace; Even so many Preachers & Professors, having a while refused conformitie to the Beast, have afterwards basely yeelded to the Bb. and so gone to their graves, with shame & dishonour

(b) If it be held a base thing among men not to keepe a mans Word & Promise, it is much worse to breake Covenant with the Lord; yet so doe all those, who promise

In those, who promise

a If there be disorders among them, the greatest fault lies on the Prelates who have been the cheife Authors and causers of it. And therefore his Majestie shall doe verie well, to let them severelie punished, who have by their attempts to bring popperie into that Church occasioned much trouble in that Kingdome. we use to blame such as set the house on fyre, & not the good people which seeke to quench it: so &c.

b That which is against the commaundment of God cannot lawfully be vrged in any way what soever: now there is nothing more sure, then that the *service booke & booke of can:* are *accursed thinges*, and therefore ought not to be vrged or received by any. He that drinckes poyson out of a golden cup, kills himselfe as soon as if he tooke it out of an Iron or Wodden Vessell: So Superstition brought into the Church in a plausible and peaceable way, is as deadly a poyson vnto the receivers of it, as if they were compelled and forced to take it.

c It is as possible to wash the *Black-moore white*. As by any rectifications, to make the high commission a lawfull court. If his Majestie, doe take the advise of his Council about it, I am sure (if they be not Bb: or Atheists or Papists) they wil Counsell him to pull it all down, for there is not one stone in that building which God allows.

There beeing much time spent, and no conclusion made of any thing, at the last there comes downe a *Proclamation* from the King. The which was published at the *Mercat Crosse* of *Edinburg* the 4 of July 1638. the effect whereof was this. That his Majestie was not ignorant of their great disorders (a) here, occasioned as is pretended, upon the introduction of the *Service-booke; Booke of Canons, &c.* thereby fearing innovation of Religion and Lawes. At this his Majestie protesteth, to grieve to see them runne headlong into ruine. Yet out of his innative indulgence to his people, he desires to reclaim them from their faults in a faire way. Rather then let them perish in the same. And for further clearing of scruples he promise: h not hereafter to presse the practice of the said *Service-booke & Canons*, but in a faire and legall way, (b) &c. And for the *High Commission* he will rectifie it (c) with the helpe and advise of the privy Counsell, &c. And for generall Assemblies and Parliament it shalbe indicted and called with his conveniency.

In conclusion, he requires and hartely wisheth all is good Subjects not to suffer themselves to be seduced and misled under Religion into disobedience, and draw on infinitely to his greefe their owne ruine. Which he hath and still shall strive to save them from so long as he sees not Royall authority shaken off.

The Kings Proclamation beeing published, the *Noblemen, Barrons, Gentlemen, Burrowes, Ministers*, and *Commons* made a Protestation against it to this effect: 1. That they will constantly adhere according to their vocation and power to their Reformation at first. Notwithstanding of any innovations introduced either of old or late.

2. That

2. That they will adhere to their supplications given in at Assemblies and Parliaments, against the *Service-booke, Booke of Canons the High Commission*, &c. 3. That they will adhere, with their hearts (a) to their Oath and subscription of the *Confession of Faith*. 4. That this Proclamation or Act of Council or any other Act or Proclamation, &c. shall no wayes be prejudiciall (b) to the *Confession of Faith*, Lawes and Liberties of their Kingdome, nor to their supplications Lawfull meetings, &c. 5. Seeing their Supplications, for Reformation, are delayed and in effect refused, whatsoever trouble or inconvenience fall out in the Land in the meane time, for want of those ordinary remedies, not to be imputed to them.

In short, they protest that it shalbe Lawfull for them, to defend and maintaine that Religion, Lawes, and Liberties of their Kingdome, the Kings authority in defence thereof, and every one of them one another in that cause, of maintaining the Religion and the Kings fore-said authority, according to their power, vocation, and Covenant, with bodies, lives, meanes, &c. against all pursuits whatsoever, or against all externall or internall invasions, menaced in this Proclamation. 6. They protest, that their former Supplications, meeting, and mutual defences, are to be commended as real duties of faithfull subjects, (c) and not to be stiled *great disorders, misdeameours, blinde disobedience, under pretext of Religion, and running headlong into ruine, &c.*

In those, who promise to feare God, and doe his worke in his owne way, and yet doe the commaundements of the Prelates.

(c) Que. Whether England hath not as much Priviledge, to reject the *Service-booke & Canons, High Commission*, and all other such like Idoltries, and to establish & maintaine the true worship of God, as hath Scotland.

(a) As I rejoyce to see such constancy in the Scotsmen, to it greeves me to the heart, to think what reeds shaken with the wind our people generally are. As Iob after he had fought many battles bravely & stoutly; yet died himselfe at last in shame & disgrace; Even so many Preachers & Professors, having a while refused conformitie to the Beast, have afterwards basely yeelded to the Bb. and so gone to their graves, with shame & dishonour

(b) If it be held a base thing among men not to keepe a mans Word & Promise, it is much worse to breake Covenant with the Lord; yet so doe all

In those, who promise

(c) When the men of
Israel were offended
with their Brethren,
for that they had
brought the K. his
Household over &
Jordan, Judah an-
swered; the K. is
neere of Kin to us.
Wherefore then
be yee angry for
this matter? This
may serve as a rea-
son, why the Scots
are first in bringing
the King home from
his enemies the Bb.
the K. is neere of
kin to them.

Now, for the State
of England, if they
have any zeale of
God, and love to the
King, they will sur-
ther this good worke
of Judah so happily
begonne for the
Kings safety, and
honour.

In conclusion they expect that his Majesty will presently
indict these ordinary remedies of a free Assemblie and Parli-
ament to their iust supplications, which may be expected from
so iust and gracious a King. (a)

This don *John* Earle of Castles &c, in the name of the
Noblemen, Master *Alexander Giffen*, younger of *Durie*, in
name of the Barrones, Master *John Ker* Minister at *Salts Pres-
toun*, in name of the Ministers, and Master *Archbald Johnston*,
Reader hereof, in name of all who adheres to the Confession
of Faith, & Covenant lately renewed within this Kingdome,
Tooke Instrumtents in the Hands of three Notars present, at
the said mercat crosse in *Edenburgh*; beeing invironed with
Numbers of the aforesaid Noblemen, Barons, Gentlemen,
Borrows, Ministers and Commons, Before many Hundred
witnesses, & craved the extract thereof: And in token of their
dutifull respect to his Majesty; confidence of the equity of
their cause and innocencie of their carriage, and hope of his
Majesties grations acceptance, They offred in humility, with
submise reverence, a Copy thereof to the Herald.

These things being ended the *Marquesse* leaves *Eden*; and
goes back to London, now what followed touching those
affaires you shall know in the next part

22 JY 68

Rev. 18. 9.

Reward her even as shee rewardeth you: and double vnto her
double according to her workes: in the cup
which shee hath filled, fill to her
double:

F I N I S.

